VOL I #4
H.W.
PACIFIC UNITARIAN SCHOOL FOR THE MINISTRY Berkeley, California

CAN WE SET THE WORLD IN ORDER?

Rev. Alson H. Robinson, Plainfield, New Jersey

This sounds like a fairly ambitious undertaking, even for one so young and vigorous as Pegasus. The chances are if one were to make a composite of those eloquent sermons to be delivered on young people's Sunday, one would find that in effect this is what they are about. At least that is what one minister hopes concerning them. When the Interdenominational Student Conference met at Evanston during the Christmas holidays, this is what the heated discussion was about. They assailed everything, beginning with the missionaries and ending with military training, on the ground that such things must be assailed if the world is to be set in order.

The feature article for the March issue will be written by Dr. Preston Bradley of the People's Church, Chicago, Illinois.

Besides preaching each Sunday to one of the largest "present" liberal congregations in the country, Dr. Bradley's sermons are radio broadcast to an "invisible church" of over a million.

Of course, there are always a certain number of persons, who because their particular neck of the woods happens to be all right will insist that everything is satisfactory and no good purpose is served in attempting to approach a problem of such vast proportions. For another thing there will always be those who insist that the way to set the world in order is to reform the individuals who compose it. That's a good idea, though not especially original. We shall agree with it in spite of its antiquity. Having said this, we ought to remind ourselves that individual high-mindedness has always insisted upon constant readjustment of human institutions.

In some respects the task is easier today than it used to be; even though its magnitude be greater. In the good old days of primitive faith, when some great calamity arose or affairs were especially discouraging, they used to attribute both their misfortunes as well as their achievements to the will of God. Now the dramatic determination to set the world in order upon which so many persons are engaged today is conspicuous by its freedom from appeal to super-naturalism, superstition, and sentimentalism. Here are some of the tools with which the modern crusader has to work.

I. LAW. When Dr. Henry Fairfield Osborn of the Museum of Natural History was speaking at the dedication of the Peabody Museum at Yale University the other day he declared that American research has firmly established evolution as a law of human nature and one to be placed for permanency by the side of the law of gravity.

That sounds like a sensible statement and a significant one coming from so distinguished and careful a scientist. It has been confusing in the past to talk about a *law* of falling bodies, and a *theory* of rising or ascending ones. Now, happily it is all law. To be sure, it may be confusing when the Frenchman, LaMark, tells one story about the way in which the giraffe got his long neck, while Charles Darwin tells a different story, and more recently the Dutchman, DeVries, offers still a third explanation.

However, this great law of life is by no means restricted to biological development. The institution of the modern state, or the church, or the school, or the systems of law, or our musical or artistic cultures are the result of a similar law. But central to this law, particularly if it applies to human progress, is what we speak of as Mutual Aid.

In New York the other day, Wall Street announced the completion of an enormous banking combination —the biggest in the world. Everything else in New York has to be the biggest; why not the banks? Desirable or not, that was an achievement brought about not through struggle, but through co-operation. They obeyed the law. What I want to know is why we can't invoke that law in the solution of a lot of difficulties such as the coal strike or international disarmament. It would help to set the world in order —"law and order." That sounds well, anyhow.

II. FACT. Once again in the good old days geography used to be taught in some such fashion as this: "The United States is bounded on the north by Canada, on the south by Mexico, on the east by

(*Continued on Page Seven*)

HISTORY AND DEVELOPMENT OF YOUNG PEOPLE'S SUNDAY

By Carl B. Wetherell—Pacific Coast Secretary

Whenever one is asked to write the history of anything it is a gentle reminder that one is growing old. This writer, dear reader, confesses to the truth of this reminder, but he absolutely refuses to say that he grows old in spirit for he can hold his own with anyone on that score.

The idea of Young People's Sunday was conceived by Rev. Houghton Page in 1917, when each Church was asked to observe the first Sunday in December as Young People's Day. The idea, however, did not produce much result for two or three years due to the unsettled conditions in those days. In 1921, however, the idea of Young People's Sunday took very definite root, especially in New England. It was in this year that dramatic presentations were given by the National Young People's Religious Union in and around Boston. The play presented that year was "Patty Makes Things Hum." The net profit on this play and the dance which followed was $561.69, while the contribution sent in to the National Headquarters on Young People's Sunday amounted to $729.05. In 1922 Young People's Sunday was observed in January by 154 churches—in 57 of which Young People conducted the entire service. On that day 278 Young People joined the Unitarian Church. During the Young People's Week a play, "Nothing But The Truth" was presented in four suburbs of Boston with a net profit of $618.35. The following year, 1923, Young People's Sunday was observed again in January by 127 churches which contributed $668.55. Three one-act plays were put on in four different suburbs of Boston.

In 1924 the plans were somewhat radically changed as to the date for the Young People's Sunday. The custom was then established for this day to be observed on the Sunday ushering in the first full week before Lent. This year Young People's Sunday was observed in 161 churches and the contribution to the Central Organization was $750.26. Two performances of the play "Thank-U" were given in the Fine Arts Theatre in Boston, followed by a dance. The net profit being $1,101.93. In 1925 one hundred and sixty-one churches observed Young People's Sunday, the contribution to the Central Organization being $940.60. The play last year was "The Limpet." Two performances were given at the Fine Arts Theatre in Boston. There was also a dance at Unity House which, with the play, netted $595.29. In 1925 also the Metropolitan Federation of the Young People's Religious Union of New York presented in the Community Church of that city one performance of "Rollo's Wild Oat" and as a result forwarded $200 to the Central Organization. Plans for the observance of Young People's Sunday and Week this year are noted elsewhere in this issue.

There is no doubt but that Young People's Sunday is fraught with greatest possibilities. Its value is fourfold.

First, it puts into motion the many valuable suggestions set forth by President Furber in his article which appeared in Pegasus for December. In other words, it gives our Young People's Societies throughout the Fellowship a real opportunity to "pull together."

Second, it offers each individual society a tangible proof of its loyalty to our common Cause. This loyalty may be shown in three ways. First by a careful preparation for, and sincere observance of, this special Sunday. Secondly, by as generous a money contribution as possible to the Central Organization. Third, it gives a splendid opportunity for a local Society to become affiliated with the Young People's Religious Union.

A third value of this day lies in the fact that there is an organized opportunity for a sort of "self-catechism" on the part of every young person. This is particularly necessary for those churches 3000 miles or more from Headquarters where it is extremely difficult to establish a Denominational consciousness.

The fourth and last value is that such a Sunday, if completely carried out, gives an opportunity for every member of every Union to participate. This of itself is a valuable contribution to the future welfare of the Church for we need more active workers in our churches, perhaps more than we need anything else.

As for the future let us feel that Young People's Sunday and Week is not a success until every Church in the Fellowship, whether or not it has a Young People's Society, participates. The Y. P. R. U. stands for four things—

Youth which is the hope of the World.
People who are waiting to be served and enlightened.
Religion which is nothing more than an interpretation of life.
Union in which there is strength.

Pegasus *points the way for:*

P is for patience and tolerance.
E is for enthusiasm.
G is for growth—not only numerically, but spiritually.
A is for action—not blindly but with a definite objective.
S is for Sacrifice—this world needs less selfishness and more selflessness.
U is for Union which means team play and determined perseverance even when the odds may be heavily against us.
S is for service—which is the most important. We must realize we are not simply building a Denomination but that we are to serve mankind, and in every way possible help to build a commonwealth of Justice and Sympathy and Love.

Y. P. R. U. LITTLE THEATRE

and

PROGRAMS OF INTEREST AND PROFIT

We combine these two departments this month because our Little Theatre material is of such nature as to lend itself most admirably to study and discussion in Y. P. R. U. societies.

EDITOR OF PEGASUS:

Why has nothing been said in the "Little Theatre" Column about National Drama Week? Doesn't it strike you strongly that the fact of its falling this year on practically the same date as our own Young People's week should make it of greater significance to the hordes of "Pegasus" readers. There are probably thousands of boys and girls in our national organization who don't even know what National Drama week is.

National Drama Week is being sponsored by the famous Drama League of America, an organization which is doing more than any other to raise the standards of our American Stage and increase intelligent interest in the theatre. It calls upon "all institutions and individuals interested in * * * educating the public to appreciate and demand good drama, and in awakening the public to the importance of the theatre as a social force and as a great educational movement," to observe National Drama Week, Feb. 14th-20th by doing all they can to further the interests of the splendid work and to cooperate towards this end. Now if that is not precisely the purpose of all our struggles to establish real Little Theatre work in Y. P. R. U. centers, I have indeed misinterpreted our principles and aims! I feel so strongly about this that I am emboldened to suggest that you print the contents of the enclosed prospectus for the week as issued by the Drama League.

Here are three big suggestions which will spell success to the dramatic activities of any Y. P. R. U. society.

1. Secure a competent Director who will be hired to shoulder the responsibilities of production.
2. Aim high in your selection of plays. Get good ones—and that means you will have to pay royalty.
3. Let each Y. P. R. U. celebrate National Drama Week by voting a service membership in the Drama League. It will cost only $5.00 and will repay many times that as free service advice on productions—play lists and innumerable valuable aids. A postcard to 59 E. Van Buren Street, Chicago, Ill., will bring all information.

Our own activities show us to be in sympathy with the Drama League. Let us show the world that there is every reason why the coincidence of the dates of Drama Week and Young Peoples' Week is an auspicious one.

May the dramatic activities of all our groups help them to thrive.

Sincerely yours,
FREDERICK PACKARD

Since Mr. Packard asked the question with which he opens his letter we have asked him one; we've asked him to conduct the theatre column for a while, for as long a while as he will. He has consented to to do. Mr. Packard is exceptionally well versed in the affairs of the stage, both amateur and professional. For five years he was an instructor in public speaking at Harvard University, where he now instructs in dramatics during the summer months. Not only is he experienced as an actor but he has a thorough knowledge of stagecraft. At present Mr. Packard is connected with the Greenwich Village Theatre, New York. He is playing in Eugene O'Neil's new play, "The Great God Brown," for which production he is also assistant stage manager.

We are happy to print, as Mr. Packard suggests, excerpts from the Drama League prospectus. We were going to cover National Drama Week in our own way but we cannot hope to equal the worth of the League's outline!

The Drama League of America appeals to all institutions and individuals interested in the promotion of better civic life through the means of art to observe for the year a week devoted to the coordination of the work of all associations and individuals interested in educating the public to appreciate and demand good drama, and to awaken the public to the importance of the theatre as a social force and as a great educational movement.

SUNDAY, FEBRUARY 14 and 21, 1926

Religious Drama

Drama as an artistic force in the religious life of today.

A plea from the pulpit for more intelligent and liberal understanding of the theatre.

A closer union between the artistic and spiritual life of the community.

Religious drama in the church and in the theatre.

The religious origin of drama and religious themes and stories in drama.

The possibilities of dramatic treatment of religion.

Club and Organization

More drama study in clubs.

Drama lectures, talks and readings in every program.

Organized support of good drama in the theatre, in the school, and in the community theatre.

SUNDAY, FEBRUARY 28 and MARCH 8, 1926

Drama Books, Magazine and Library

Drama books in every library.

Read a play before you see it.

More publicity for drama and the theatre.

Special drama shelves in every library.

Every good play in book form.

Talks on drama in the libraries and book stores.

Drama book lists from all the publishers.

Drama bulletin boards in every library and bookshop.

Drama articles and plays in every magazine.

Community and Little Theatres—Rural Drama

Every community with its own theatre.

A system of repertory theatres for the community.

Drama as a part of the life of every community.

Special productions in the playhouses.

Rural drama as a community movement.

Further programs and suggestions may be had free by applying to the office of the Drama League of America, 59 East Van Buren Street, Chicago.

LOCAL STATIONS

JOT THIS DOWN

Put it on your vacation calendar—*"June 26th to July 10th—Isles of Shoals Young People's Conference."* You've been to the Shoals? Then we know your every effort will be bent toward coming down this year. But if you haven't been then model your vacation plans to include your attendance at this year's convention. In a later issue we hope to have the one person who we think can best portray life at Star Island write an article to tell you about the Isles of Shoals.

Meantime here is a brief outline of a Shoals day—*Morning*—chapel, lecture, discussion, and conferences. *Afternoon*—sports (baseball, tennis, swimming, fishing, hiking) talk on the rocks at five o'clock. *Evening*—brief talks and discussions, entertainments and dancing.

Then at the close of the day—*the Candlelight Service in the little Gosport Meeting House.*

To date arrangements have been made to have Dr. George Dodson of St. Louis as a speaker during both weeks, and Charles R. Joy of Dedham, Mass., during the first week. Complete program details now being prepared by Malcolm C. Rees, Shoals chairman, will appear in a later issue.

THE NATIONAL EFFICIENCY CONTEST

In attempting to be of the greatest possible assistance to the various individual societies, the central organization of the Y. P. R. U. must of course obtain information concerning all manner of activities within the scope of its work. Unfortunately the majority of the societies are backward in volunteering this information, and herein lies the value of the Efficiency Contest. Each year an outline of work which may be accomplished by the average society is sent out. This outline is followed six months later by a questionnaire which the secretaries are asked to answer. The questionnaire is then forwarded to the National Headquarters where it is graded. Through this grading the winner of the contest is determined, and is awarded a silver loving cup. It is mighty gratifying to see what can be accomplished by our young people. The one thing to be deplored is that every member of the Y. P. R. U. cannot serve on the contest committee. If we could all see the wonders worked by young people our own age, and sense the enthusiasm and whole-hearted effort that has been expended in this friendly competition, a new spirit would be born in us all. The average society entering the contest seems to realize that there is more than a mere cup to be won, that the ultimate aim of the contest is to secure one hundred per cent efficiency in every society. If your organization has not entered as yet, spare no effort until it does. The action will never be regretted.

Melrose, Mass., Y. P. R. U. entertained Reading, Mass., Y. P. R. U. and friends with their tenth annual play, "Take My Advice," followed by dancing, at Reading Community Church on January 9th.

NOTES FROM THE PACIFIC

CARL B. WETHERELL
Pacific Coast Contributing Editor

Newly organized Society at *San Jose, Calif.* Regular weekly meetings—program to cooperate with other church organizations being evolved. Watch for later reports. Some members enrolled as result of recent debates in which the Minister, Mr. Wyche, participated on Modernism vs. Fundamentalism.

Oakland, Calif. Young People's Society here meets each Sunday to discuss different religions in history. Regular social meetings. Many of its members in the Church Choir and active in Church School.

Salt Lake City, Utah. Two Young People's Societies. Senior and Junior. Latter participated in Christmas pageant active in Church School. Former studying worth while plays—some of which are produced from time to time.

Los Angeles, Calif. Annual service of Consecration held first Sunday of the New Year—12 new members enrolled. The Fellowship discussed at one of its recent meetings the very important topic—"Why Go to Church?" This Society is working hard in the Efficiency Contest—more strength to it, and may it win one of the coveted places!

Long Beach, Calif. Starr King Club held a very successful card and dancing party recently. Several of its members active in Church School.

Portland, Oregon. The Y. P. Fraternity is well organized. It assisted the Alliance in serving the supper at the annual meeting of the Church on January 12th. It is represented with other Church organizations on the Pastoral Council, an organization which meets every so often with the Minister to discuss various church matters..

PLANS FOR Y. P. SUNDAY

Sunday, February 7. It is expected that practically every Church will observe this important day. During the week social gatherings are planned for Long Beach, Los Angeles and several other places.

Sunday, February 14, at Los Angeles, a Federation meeting of Southern California Societies—a Valentine supper, business meeting with reports—followed by Public Meeting conducted entirely by Young People from the churches in Southern California, including five minute addresses by Young People from each Society represented.

San Francisco, Calif., at the church of Starr King and Horatio Stebbins, a supper followed by a meeting similar to the one being held simultaneously in Los Angeles, with the various churches of Northern California participating.

LOCAL STATIONS

NEWS OF CHICAGO AND VICINITY

Philip S. Keeler, *Contributing Editor*

Evanston—All Souls Church. The Unit gave a very successful dance on December 5, to which all the city groups sent representatives. The Temple Club from the People's Church turned out in the best strength of all—with some fifteen or more. It was even said during the evening that one of the boys from Dr. Bradley's organization thought that the Temple Club was giving the party. We all feel most welcome up there in Evanston, through the cordiality of Bertram Weber, the Unit president, and Mary Williams, their secretary. Another such affair is scheduled for January 23rd; it is to include a play. Later in December a sleigh-ride was enjoyed by many. At the Sunday evening meetings, a number of good readings have been given, and on the one preceding Christmas the program consisted of singing carols. The secretary reports an encouraging increase in membership during the past year. We feel sure that more and more will take advantage of the splendid friendliness and the fine new parish house that the Unit possesses.

All Soul—South Side. Plans are under way to make the new All Souls Community House, at 66th and Blackstone, a real Y. P. R. U. center for the University section, supplementing Meadville House and the First Church, in their splendid influence. When Meadville moves to Chicago next fall it will bring a considerable number of students who will naturally look to the nearby churches and young people's organizations for their recreation and social contacts. It will be a fine opportunity for the south side, as well as all of us in the Chicago Federation, to meet these newcomers, solicit their interest in our endeavors, and find mutual benefit thereby.

First Church—South Side. Reverend Von Ogden Vogt, of the First Church, has very kindly offered us the use of the parlors for our big rally on Lincoln's Birthday—when the "Beauty and the Jacobin" is to be presented by the Studio Players and a dance is to follow.

The Temple Club. Perhaps the most important matter that should be mentioned is the concerted effort that these folks are making to raise money for the new People's Church building fund. A dance is arranged to be held in the Sheridan-Plaza Hotel—in one of the north side's newest and most elaborate ballrooms with the expectation of drawing a large crowd and bringing in substantial returns for Dr. Bradley's community house project. The Temple Club is becoming well known for pep and activities—they usually put things across with vigor and success; hence we trust this party on January 23rd "goes over" well.

Third Church—West Side. Rev. Hugh Robert Orr of Evanston was our guest speaker recently—and gave us a number of his own poems. A more interesting and meaningful session of the group is hard to recall. Mr. Orr very graciously answered many questions on the subject of modern poetry—quoting and giving examples to point out what he considers the true value or message of the poet's work.

Young People's Week and The Federation. At this writing it is practically certain that all Y. P. R. U. groups in the city will conduct at least part of the Sunday services on Feb. 7. Mr. Raymond Lalor called his committee together on Monday, Jan. 11, for a meeting on these plans; from all indications they are following his suggestions in a practical way to make this the best Young People's Week thus far.

This committee will probably consider the details for the formation of the Chicago Federation—being a natural representative organization and selected for their special fitness. We believe the Federation has great opportunities and every effort is directed toward a strong and effective program of practical work for youth.

Sectional Items

Archie Reid Resigns—It was with great regret that we recently received Archie Reid's resignation of his editorial position with this publication. Mr. Reid finds the press of other work so urgent that he is unable to continue his editorship.

* * *

New York and Boston To Present the Same Play—As part of the celebration of Young People's Week in these two sections of the country the two Federations will present Philip Barry's "You and I."

It is expected that a very large majority of our Y. P. R. U. societies will carry on extensive programs during Young People's Week this year. Practically all of them will conduct the services in their churches, either in whole or in part, on Young People's Sunday. In a number of districts plays will be presented either by local societies or federations.

* * *

The Hale Union of Newton Centre, Mass., has already started on a successful year's work. On Nov. 15, 1925, Rev. John Mark was the speaker. His subject was "The Measure of a Man." On Nov. 22nd, 1925, the Hale Union, with their minister, Rev. George Lawrence Parker, conducted the first Sunday evening meetings of its kind at the U. S. Veterans' Hospital, West Roxbury, Mass. Will not some of the other branches of the Y. P. R. U. help us organize this work? For further information apply to Miss Rosamond Spalding, Newton Centre, Mass. On Nov. 22nd, 1925, the Hale Union gave a supper to the older members of the church. This was followed by a lecture on "Marvelous Alaska" with lantern slides, given by Dr. DeWitt Wilcox of Newton Centre. On Christmas Sunday, Dec. 20, 1925, the Hale Union gave the Christmas Pageant for the children of the church.

PEGASUS

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WHAT HAPPENED AT EVANSTON

Find a large, modernly beautiful up-to-date church in a university town conveniently situated between East and West coasts; add to it some 800 college students in vacation time from all parts of the country mainly representing twelve Christian denominations; mix in a silent gallery of about 300 Board Representatives, student pastors and the like; season with an executive committee bound to maintain the democratic order; cover with a program half student, half professional; crown the whole with a chairman instructed not to shape the policy of the discussion; allow to stew for three and one-half days and you have a recipe for the Interdenominational Student Conference held at Evanston, Ill., from December 29th, to January 1st.

It is really an unusual recipe and brought forth an unusual stew. In the first place the conference was called to seek light on the subject of whether the present church machinery were such that students could use it to further their social ideas and yet this subject was totally ignored because although the students and especially two adult speakers criticised the church rather severely the conference as a whole accepted the fact that the church had social responsibility and went on to express ideas as to what that special responsibility should be in certain fields.

In the second place, since 800 students were on the same floor with some 20 or 30 at exciting moments trying to get the chairman's recognition at the same time, and, since the democratic procedure was enforced and the time for discussion only three days in between speeches from the platform, a certain floundering went on without adequate leadership. We found ourselves at a loss to bring in our individual experiences at the psychological moment. We failed to follow a subject through because some one would always pop up from the floor with a suggestion on an entirely different topic and we were off. This made the group seem extremely conservative—(because we never really got under way as a body) and yet towards the end of the conference leadership became apparent. If we had had a week together we could have accomplished our end.

I write of these difficulties because it is of the greatest importance to realize this to be an experiment in large-scale democracy. To me it was the most important thing barring none.

Of course there were significant conclusions from time to time during the days when the program ran as follows: (1) the case for the church and the case against it; (2) presentation of student surveys in the mission field, industry, and the community; (3) interdenominational cooperation. To be sure of these significant bits, all you need do is glance at the following:

a. "We believe the church through its churches should excommunicate war, dissociate itself from the war system and refuse hereafter to allow the use of the church as a medium of preparation for or prosecution of war.

b. "We recommend that programs be organized in terms of Christian projects to be done instead of meetings to be held.

c. "We urge that one united church be substituted for denominational organizations and that as a beginning towards this unity *we urge young people's societies to join forces immediately regardless of denominational lines,* preferably under the Federal Council of Churches."

In and through the whole student gathering there was one unconscious but truly significant motive—the great majority would unite the Christian Church on the basis of the leadership of Jesus without for-

(*Continued on page 7*)

We are now close upon that week of the year during which we shall pass "on review" before the liberal religious world. Our enterprise during Young People's Week will be such that if it be continued throughout the year it will give authority to the statement, *"The Spirit of Youth in the Life of the Church Is the Hope of the World."*

There is no time more fitting than the present to show, as intimately as space permits, the status and some of the workings of our body of liberal youth. Our central organization, the Young People's Religious Union has, (of the 225 young people's societies connected with Unitarian churches) an affiliated membership of 143, of which 14 have become affiliated since the first of this year. Many of these societies are banded together in federations representing 13 areas. These federations are: Boston, South Middlesex, North Middlesex, Bay Shore, Essex, Worcester, Western Mass., and Channing, all of Massachusetts, and of Providence, R. I. vicinity, Metropolitan of New York and vicinity, Meadville, of Pennsylvania and environs. Western Federation, Northern California, and Southern California. Three of these Federations have been organized this year.

The increasing effectiveness of Y. P. R. U. work has been brought about to a considerable extent by the work of our four field secretaries. These secretaries cover large territories in many sections of the country. Their job is to stimulate interest in the right kind of cooperative young people's activity and to develop and build up young people's societies that will be of vital force in church life. The secretaries' visits for this year follow:

Carl B. Wetherell

Eugene, Ore., Portland, Victoria, B. C., Seattle, and Spokane, Wash., Salem, Ore., Salt Lake City, Utah, San Francisco, Berkeley, Palo Alto, Hollywood, Los Angeles, Redlands, Oakland, Sacramento, San Jose, Long Beach, San Diego, Fresno, Pomona, Santa Ana, Alameda, Santa Barbara, and Santa Cruz, California.

Newton E. Lincoln

Indianapolis, Ind., Sioux City, Iowa, Duluth, Minn., Chicago, Ill., Boston, Mass., Kalamazoo, Mich., St. Louis, Mo., Cincinnati, Ohio.

Nancy Harsh

Metropolitan Conference, N. Y., Plainfield, N. J., Yonkers, N. Y., West Side Church and All Souls' Church, N. Y. C., Flushing and Hollis, L. I., Brooklyn, N. Y., Orange, N. J., Wilmington, Del., Baltimore, Md., Washington, D. C., Philadelphia, Pa., Lancaster, Pa., Boston, Mass., Deerfield, Mass., Passaic, N. J., Trenton, N. J.

Sara Comins

Newburyport, Mass., Cleveland, Ohio, Niagara Falls, N. Y., Buffalo, Rochester, Ithaca, Syracuse, Schenectady, N. Y., Bolton, Norton, and Waltham, Mass., Montpelier, Vt., Burlington, Vt., Montreal, Canada, Hubbardston, Mass., Dighton, Mass.

The following executives of the Y. P. R. U. also make official visits to many different centers in New England: Edward P. Furber, Charles S. Bolster, Arthur Olsen, Danforth B. Lincoln, Thomas W. Hoag, Ruth M. Twiss, Herbert Miller, Wayner H. Latham and Ranson F. Cower.

(*Continued from page 6*)

mal creed, hold to the Church as the social conscience of the community and look to it as the world crusader in the cause of humanity.

There were undercurrents here and there, questions on the efficacy of the mission program, findings on lack of the facts, insistence on experiments in Christian living, but after all, the great stew from the unique recipe meant a strengthening of purpose for those who were there.

DOROTHY DYAR.

CAN WE SET THE WORLD IN ORDER?

(*Continued from First Page*)

the Atlantic Ocean, etc.," while numberless pages glorified the wars of Napoleon, or the American Revolution.

Now such instruction is conducted a great deal more profitably today by reason of the fact that boundaries and nationalities and industries are defined in terms of human relationships. What we want to know are the facts about the way people live, the facts of their misunderstanding, and all the rest. For example, is the American wage earner better or worse off than he was before the war? Is the purchasing power of his pay envelope greater or less than it used to be? Professor Paul Douglas of Chicago University has recently made an exhaustive study of this entire field with the result that eight classes of workers in American industry are found to be 22 per cent better off than in 1914. Let us have the facts all around; they are indispensable.

III. METHOD. Mrs. Sydney Webb, the eminent political economist, describing the England in which she was reared, says that at the beginning of her career she asked herself this question: "Can there be a science of social organization in the sense in which we have a science of mechanics or a science of chemistry, enabling us to forecast what will happen, and perhaps to alter the event by taking appropriate action or persuading others to take it?"

Here, then, are the tools of the modern crusader—Law, Fact, Method, but greater than these is the spirit of youth. In its own way, according to its best light, and with as great a measure of success as ought reasonably to be expected, nothing less than setting the world in order is the task which confronts the Y. P. R. U.

The editor suggested that I was to write on the subject of co-operation between the Young People's Society and the other branches of the local church. That will have to be done some other time if I am given another chance. Meanwhile, here's a job which calls for the best that is in us all—of zeal, fortitude, and co-operation.

WHAT-NOT?

Sparks from the Heels of Pegasus

Elizabeth Hall contributes the following impressive poem:

The friends I love
Are those who bring to me
The mistlike memory
Of life I could not know.
Too indistinct
For my reality,
But truth to those who see
More clearly than can I.
What gift have I
To weave this soothing spell
For him who does not dwell
Where thought alone is real?

* * * * *

This ballad, called "The Puritan and the Lady," was written by Fred T. McGill, Jr. It is based on the tale of the Lady Arabella of Lincoln, England, and her husband, Isaac Johnson, whose field became the churchyard of our own King's Chapel in Boston:

The Lady of Salem was weeping; her eyes a-shimmer with tears;
The Puritan stood beside her, and sought to hide his fears;
"Thou'rt safe with thy loving husband; where longeth my lady to be?"
"Back on the downland of Lincoln—
The purple-clad downland of Lincoln—
The lark-haunted downland of Lincoln, over the misty sea."

The Puritan journeyed to Boston, over the hills and down;
He bought him a field in Boston, well above the town;
Land for an English garden, land for a home bought he
On a slope which looked toward England—
Over the roofs toward England—
Toward the winding hedges of England, over the foaming sea.

The Puritan travelled to Salem, leaning upon his staff:
Once more would he cheer his lady; again would her blue eyes laugh;
"I'll build thee an English home, dear, a home for thee and me
On a sunny slope in Boston,
A peaceful hill in Boston,
A safe, small home in Boston, above the angry sea."

He gazed at his lady in horror: he looked upon Death in Life;
"I've followed thee far in love, sir; now seek thee another wife.
I've loved thee well, but now the Eternal One leadeth me
Back to the downland of Lincoln—
The hedge-crossed downland of Lincoln—
The lark-haunted downland of Lincoln, over the surging sea."

The Puritan labored to Boston, a-mourning for his bride;
The Puritan's life was lonely; he laid himself down and died.
They placed him away in the garden of the English home-to-be,
Where now stands an ancient chapel,
A darkened, weatherworn chapel,
His Royal Majesty's Chapel, above the swelling sea.

But the Lincolnshire folk, in the season when shutters blow weirdly at night,
Oft meet with a ghost and his lady, refulgent with ghostly delight;
She dances over the moorland, and staidly after strides he,
On the star-silvered downland of Lincoln—
The wild windy downland of Lincoln—
The dream-haunted downland of Lincoln, over the misty sea.

Writes Carl Wetherell, Pacific Coast secretary and contributing editor from California, in last month's Pegasus: "Our climate is fine; our spirit of the right sort; our perseverance undaunted; come out, ye Pegasians, and discover these facts."

We know that Cal. weather'll delight us. And speaking of discovering the fact, we know that such adventurers as Vasco Nunez de Balboa, and the gold-rush miners, liked it very much indeed.

Said Balboa, "Well, I vum,
California, here I come.
Wait—I'll phone the Missus that I won't be home this week."
Greedy men, in "forty-nine,"
Marvelled at the sun's bright shine,
Golder than the dust which they had filtered from the creek.

* * * * *

All contributing editors might make it a point to laud their home towns. Phil Keeler, for instance, might write:

See the Windy City *now*—
Home of Mrs. Leary's cow!
Home of all the stockyards—here's where Pegasus will "steer."
When you loop the "Loop" of course you
Mustn't let the horse unhorse you—
Ride him through Chicago like a modern Paul Revere.

* * * * *

Perhaps Archie Reid would say:

Prithee, tell me, why the blowing?
Sit down, while *I* do some crowing!
(Take our Seat of Culture, friend, and kindly lend an ear.)
Sing I will of Bahston-town,
Where men are men and beans are brown,
And Unitarians are thickest (do I make my meaning clear?).

* * * * *

Of course Alan Marples might write in from Meadville:

Listen, while *my* horn I toot—
Pittsburgh—why, it's sure to "soot"!
Or, try Philadelphia when you find you need a rest.
Yes, you boys are in a fog;
Take it from a theologue,
The Meadville Federation is the fabled Alkahest!

* * * * *

And Harry Haynes would do the "Noo York voision":

Meadville? Aw—go sell yer papers!
Just watch Pegasus cut capers
When ya say "Manhattan"—notice how he kicks his heels!
Hold on tight, because one joik'll
Land him on Columbus Coicle.
There's a reason why he likes us—this is where he takes his meals.

* * * * *

Breathes there any good Pegasian
Who can stand 'gainst this persuasion?
Come to California, where the climate's guaranteed!
Cleveland? Ah, where all is clover!
Boston? Oh, you *must* come over!
Brooklyn or Chicago? Hop astride the winged steed!

* * * * *

Now should anyone feel that his city has been neglected and deserves mention, or that he has some grievance with the foregoing, we invite contributions setting us right—preferably verses in the same meter as the above. Of course they must be much better verses.

HANS AXEL WALLEEN.